ELISHA

SVCCEEDING

ELIAH.

OR,

A SERMON

PREACHED BY *N. B.*

at his first entrance upon his Living.

LONDON,

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TO THE RIGHT

VVORSHIPFVLL,

and his worthy Patrone,

Sir *Gamaliell Capell*,

Happineſſe.

CAll a man ingratefull, and call him any thing, (ſaith a proverb.) And truly reaſon good, for no man receives a benefit, but he may either requite it, or acknowledge it. If he were unthankfull that requites not a favour, I had no excuſe; but if I faile to acknowledge, call me any thing. If you ſhould expect the former, I ſhould *verba dare*, deceive you; if the latter, I doe *verba dicere*, acknowledge it. As a ſmall expreſsion of which thankfull acknowledgement, I dedicate to your leaſure theſe few lines, delivered at my firſt appearance in that place into which it pleaſed God and you to call me. May they have your acceptance, and they have their

Ingratum dixeris, omnia dixeris.

Cum Privilegio. And when your more weighty affaires ſhall ſpare you an houre, it will not (I hope) be throwne away, if ſpent upon them. *Iacobs* bleſsing be your portion, the dew of heaven, and the fatneſſe of the earth, the bleſsings of Gods right hand and of his left, Peace and Plenty. Theſe are the wiſhes of him who joyes in your happineſſe,

N. B.

ELISHA

ELISHA *ſucceeding* ELIAH

1 KING. 19. 16.

And Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint to be Prophet in thy room.

HE that meditates aright on the mercies of God, hath work enough for all eternity; they are great without quantity, infinite without number, weight, or meaſure. He hath ſaid of his Church his Spouſe, *Behold, I will marry thee unto me for ever:* And, *I will be their God, and they ſhall be my people.* And therefore (though for a time the Church may think the contrary) he hath ſaid, *I will not leave thee nor forſake thee. The Lord he maketh high, and he maketh low, he bringeth downe to the grave, and he raiſeth up.* And therefore *not from the Eaſt, nor from the Weſt, nor yet from the South comes promotion, but from God who is Iudge,* who though he *pulls downe one,* yet *he ſets up another.*

Hoſ. 2. 19. 1. ult. Joſh. 1. 5. 1 Sam. 2. 6. Pſal. 57.

Et jucunda rerum viciſſitudo. This intercourſe of things many times is as happy as pleaſant. *Elijah* is gone to heaven in a fiery chariot, and his habitation is no more among the ſons of men, yet let not Iſrael mourne, for *God hath appointed Eliſha the ſon of Shaphat to be Prophet in his ſtead.*

Mans life is a pilgrimage, wherein ſome walk, ſome runne, ſome more haſty, ſome more ſlow, yet all at laſt come to their

journyes end. If any might preſume to ſpeed better then their fellows, then either Kings for their power, or prophets for their wiſdome, might plead prerogative. But *æquat omnes cinis; & licet impares naſcimur, pares morimur*; Though we be not equally borne, yet we equally die. If Kings and Prophets be imbarqued in the ſame Ship, they muſt runne the hazard of the ſame tempeſt. The Kings of Syria and of Iſrael are gone the way of all fleſh, and muſt leave their Kingdomes to their Succeſſors: nor hath good *Elijah* the perpetuity of the Church of Iſrael, he muſt give way to him that hath the next Advouſion, *Eliſha* the ſonne of *Shaphat* muſt be Prophet in his roome.

My Text then ye ſee is a Mandate from the God of heaven, for the inſtitution of *Eliſha* the ſonne of *Shaphat* in the place of *Eliah.*

So the parts of my Text are plaine:

Firſt, an inſtitution, or ordination, by way of anointing, *Thou ſhalt anoint.*

Secondly, the perſon, deſcribed by { Name, *Eliſha.* / Parentage, *ſon of Shaphat.* / Place, *of Abel-meholah.* }

Thirdly, his office, *a Prophet.*

Laſtly, all this muſt be done in the vacancie thereof, *He ſhall be a Prophet in thy ſtead.*

The firſt ſhews his dignity, that he muſt be *anointed.* The ſecond his pedegree, being ſo deſcribed, that he cannot be miſtaken. The third, his quality, he muſt be a *Prophet.* The laſt, his equity, he will ſtay till thou be removed, *He ſhall be Prophet in thy ſtead.*

1. *Thou ſhalt anoint.* Three ſorts of perſons were to be anointed, Kings, Prieſts, and Prophets. Kings executed their office in Civill Magiſtracy and Juſtice between man and man. The Prieſts offered gifts and ſacrifice for ſinne, and were for the people interceſſors to God. The Prophets were to inſtruct the people, and reveale unto man the will of God. Thoſe were the greateſt offices the world ever bare; and therefore had a more excellent and peculiar way of inſtalment, *They were anointed.*

The

The matter wherewiththey were anoynted was holy oyle, the ſame (I ſuppoſe) that was prepared for the Prieſts, wherein I find four things remarkable. *The anoynting oyle.* Exod. 30.

Firſt the confection, it was of *Myrrhe*, *Aloes*, *Cinamon*, and *Calamus*, and other ſweet ſpices, with oyle olive, were the ingredients. Verſe 23.

Secondly the uſe; the Altar, the Arke, the Tabernacle, and all the veſſels and utenſils of ſacrifice, were to be anoynted. Verſe 26.

Thirdly the effect; it made holy: all that touched it, or were annoynted with it, were made holy. Verſe 29.

Fourthly, the perſons to be anoynted, *Aaron* and his ſons; the Prieſts were they, and they only that were to be anoynted; and no ſtranger, upon pain of high excommunication, was to be anoynted. Verſe 30. Verſe 33.

This was the ceremony; but let us ſee what is the ſubſtance, and what this oyle of the law doth typifie unto us under the Goſpell.

This oyle did typifie unto us the Spirit of God, the Holy Ghoſt. *The ſpirit of the Lord is upon me, for he hath anoynted me to preach the Goſpell.* *The ſignification of this oyle,* Luke 4. 18.

The vertues and excellent gifts and graces of the Spirit, are the ſweet ſpices that are ſo acceptable to the noſtrils of God. *Theſe are the garments of the Sponſe that ſmell of* Myrrh, Alloes, *and* Caſſea. Pſal. 45. The anoynting of the Ark, the Altar, and the veſſels of the Sanctuary, did ſignifie that all our ſacrifices of prayer, or praiſes, or what ever holy duty we doe unto God, muſt be anoynted, and have a tincture of this holy Spirit for to make them acceptable. And as all that had a touch of that holy oyle, ſo all that have a tincture of this holy Spirit, are made holy.

Laſtly, only *Aaron* and his Sonnes were to be anoynted, and no ſtranger withall. Chriſt is the head, the High Prieſt of his people; in him dwelt the fulneſſe of this Spirit, for he received it without meaſure: and from this head this oyntment deſcends to the members, from his fulneſſe we all receive. The ſonnes of this High-Preiſt by ſpirituall regeneration are they only that receive the bleſſings of this Spirit, and no ſtranger that is an aliant from the life of grace, is partaker thereof.

The

The vertues of this oyle.

The effects and operation of this anoynting are diverſe, each having Analaſis and reſemblance to the qualities of oyle.

Firſt, to mollifie and ſoften; the skin that is hard and made ſtiffe with drineſſe, is ſupplyed and ſoftned by anoynting it with oyle: naturally mans heart is hard, and his ſoule ſtiffe, dull, and unapt for all holy excerciſes, till he be annoynted with the Spirit, indued with grace; then are they made more active and agile, not only to walk the paths, but to run the wayes of Gods Commandements. And truly the race of every Chriſtian is not eaſie, but that of a Prophet is moſt full of difficulties; he hath need therefore of all the anoynting, and helps that may be, that he may ſo run as to obtain.

Secondly, oyle gives health to the bones, and ſtrength to the ſinewes, of thoſe that are anoynted with it. And ſuch is the oyle of grace, the ſoule of our lives, and the life of our ſoules; when our ſoules are ſick, this Spirit heales us: when diſeaſed, it cures us; when wounded, it ſalves us; yea, when dead, it quicken us. Chriſtianity is a wayfare, a warfare; he that walks this way, that fights theſe combats, had need of health, and ſtrength too; but eſpecially Prophets who are the guides of this way, and Captains in this warfare, they had need of the greateſt help, for they have the greateſt task. Therefore to make them ſtrong and nimble for the fight, they muſt be anoynted. Prophets are the ſoules Phyſitians, they ought to bear about them continually this box of precious and ſaving oyntment, both for the health of others, and for their own ſores too: leſt (happily) the quarrelſome patient object to him that taunting proverb, *Phyſitian heal thy ſelfe.*

Thirdly, oyle is an Antidote, a preſervative againſt poyſon, repelling or expelling the venome thereof: ſuch is the vertue of this gracious anoynting. The ſoule that is venomed with ſin, and poyſoned with corruption, is cured by grace, and healed by this Spirit.

Since the dayes of *Adam*, not only the earth is curſed for his ſake, but the very ayre is infectious, and every creature (by the envy of that malicious Serpent) is poyſoned, and made a provocation to ſinne: we have all need then (Beloved) ſeeing wee

live

live ſo in the midſt of plagues, continually to beare about us ſome preſervative, and a better or more ſoveraign then this anointing of the Spirit, cannot be had. But eſpecially Prophets had need of anointing, for their infections moſt commonly are ſpreading; not only *in Reatum populi*, to make the people guilty, but alſo *in occaſionem peccandi*; their evill example teaching others the way to offend, the ſilly ſheep being too forward to follow their leader.

Laſtly, oyle makes a chearfull countenance; and of old, their faces were wont to ſhine with oyle. Such is grace to the heart, it makes a chearfull conſcience; and hence is peace and joy in the Holy Ghoſt. The Offerings, Sacrifices, and Services, and all other duties, which we perform to God, muſt be done with a willing heart. And the Lord he loveth a chearfull giver, but many times (what through the incombrances of Satans temptions, and the worlds moleſtations; together with the naturall dulneſſe of our blockiſh fleſh) theſe ſervices are without Spirit, without life; and ſo prove but the carcaſſe of a ſacrifice. But this oyle of gladneſſe maketh a chearfull countenance able in deſpight of malice it ſelfe to perform holy duties with joy and gladneſſe. Prophets then have need of this anointing for their taske is hard, their yoke heavy, and their burthen weighty. The Miniſtry (ſaith *Chryſoſtome*) is, *Onus Angelicis humeris formidandum*. A burthen heavy enough for the ſhoulders of the Angels, which makes many with *Gideons* ſouldiers deſire to bee diſcharged from this warfare. Many with *Saul* being called to ſo troubleſome a function, deſire to lurke. *Moſes* did thrice refuſe it, excuſing himſelfe. *Ezechiel* went unwillingly. And *Ionah* directly turned back, and fled another way. But when once the Spirit of the Lord is upon the Prophet, and he is anointed to preach, then is this yoke eaſie, and this burthen light, and he chearfully undergoes the neceſſity that is laid upon him; for he conſiders that although to labour be a curſe that followed mans fall, yet ſo to labour as to be a workman in Chriſts Vineyard, is a bleſſing followed mans repairing.

Pſal. 105.

Iude 7.

1 Sam. 10. 22.

Exod. 3.

Eze h. 3. 14.

Ionah 1.

Now the anointing of the Prophet { Evidence / Excellence } of the Prophets calling leads us to the obſervation of the

His evidence is manifeſt, for he is no intruder, but ſtayes till thereunto he be lawfully anointed. For no man taketh this honour to himſelfe, but he that is called of God as was *Aaron*, *Heb.* 5. 4. *Origen* upon this place (*Goe unto them that ſell, and buy for your ſelves*) hath this ſaying. *Non omnium habentium oleum eſt etiam dare ex eo volentibus, ſed eorum tantummodo qui ad hoc ipſum poſiti ſunt, ut venundent. Congregavit quidam aliquis doctrinam, quæ ei ſufficiat ad bene vivendum, non autem ut doctior fieri poteſt.* It is not for every one that hath oyle to diſperſe it to others, but for them only that are thereunto appointed. A man may have knowledge for himſelfe ſufficient, that hath not enough to be a teacher of others. The Prophet muſt evidence his calling by his anointing.

Heb. 5. 4.
Mat. 25. 9.

2. His Excellence ſhall appear by theſe circumſtances.

1. First by his anointing, which is twofold. { Internall. / Externall.

Internall, *inſtruens & exitans*, by the power of the Holy Ghoſt, inſpiring and directing. *The Spirit of the Lord is upon me, for he hath anointed me.* That company then muſt needs be honourable, whereinto none can be inrolled but by the God of heaven.

Luke 4. 18.

Externall, *ordinans & emittens*, which though it be but the habit (as it were) or garment of the Prophet; yet, none had authority to make him ready in it, but the Heads and Elders, the Rulers of the Church. And if the garment be ſo excellent, how worthy then is the Prophet that weares it?

2. Secondly, by the end of his anointing, *To preach the Goſpell to the poore, to heale the broken hearted, to give ſight to the blind, to preach the acceptable year of the Lord.* Briefly, to bee Chriſts Deputy upon earth, Gods Embaſſadour to his Church, his mouth to his people, and as it were a Mediatour, an Interceſſor for God and man. That perſon muſt needs be excellent, whoſe calling is ſo eminent.

Luke 4. 18.

Vſe. The conſideration of this ſhall afford profitable inſtruction both to Prophet and people.

1. To the prophet, that the dignity of this anointing make him walk worthy of the excellency of his calling. They are the eyes

of

of the Church, the Seers of *Iſrael* (for a Prophet of old was called a Seer) now no beames ought to bee in their eyes, no dimneſſe in their ſight, leſt they that ſhould lead others be blind themſelves, and ſo both fall into the ditch. But they by their righteouſneſſe ſhould convert others, and firſt having found Chriſt themſelves, ſhould cauſe others (as *Philip* did *Nathaniel*) to come and ſee. *Ye are the light of the world* (ſaith our Saviour to his Diſciples) ye ought therefore (though to the conſumption of your ſelves) to burn in my Church, and give light unto my people. Now the light that a Prophet ſhould give muſt blaze it ſelfe forth in theſe two beames, *Urim, Thummim*; Soundneſſe of doctrine and integrity of life; his doctrine muſt be truth, all the truth, and nothing but the truth. This truth muſt be garniſhed with wiſdom and diſcretion, that the word be ſpoken in due ſeaſon. It muſt be conſtant, not *Partus Elephantinus*, once in an age, but he muſt preach the word in ſeaſon, and out of ſeaſon. It muſt be ſtrengthned with authority, and preached with power, to command the ſoule, and to convince the conſcience. But *ille rectè legit, qui verba vertit in opera*. He is the beſt preacher that followeth our Saviours method, to doe and to teach, which is the ſecond beam of this holy lamp, integrity of life. For his holy practice many times wins more then his holy preaching; ſo that ſometimes thoſe that will not be wonne by the word, are wonne without the word, while they behold their holy converſation coupled with feare. The Prophet then ſhould ſecond the holineſſe of his anointing with the holineſſe of his life, conſidering that as a ſcarre in the face, ſo a ſpot in their robes is obvious to the view of all men. *Civitas ſuper montem poſita non poteſt occultari, & in conſpectioris loci dignitate, vir libentius obſervantur virtutes quam notantur nevi*. A city upon an hill cannot be hid; and in thoſe that are in place of dignity, we doe not ſo willingly obſerve their vertues, as note their vices.

1 Sam. 9.

John 1.

Matth. 5.

Acts 1. 1.

Omne animi vitium tanto conſpectius in ſe
Crimen habet, quanto major qui peccat habetur.

2. To the people, the dignity of the Prophet ſhould teach reverence to the people, and their excellency, love, and obedience.

Embaſſadours repreſent their maſters, and have reverence as Princes; Prophets are Gods Embaſſadours, and what indignity is offered to them God takes as done to himſelfe. *Touch not mine anointed, and doe my Prophets no harm, for God will not bear it.* *David* King of *Iſrael* ſent Embaſſadours to *Haman* King of *Ammon* to condole his Fathers death, *Haman* (againſt the law of Nature and Nations) abuſeth theſe Embaſſadours, but *David* revengeth the indignity. The God of *Iſrael* ſent alſo his Prophets to the Church of *Iſrael* in Embaſſage, but ſome of them they killed, ſome they ſtoned, ſome they ſcourged in their Synagogues, that upon them might fall all the righteous blood ſlain from the beginning of the world; from the blood of righteous *Abell* to the blood of *Zacharias* the ſonne of *Berichias*, whom they ſlew between the Temple and the Altar. I ſay unto you, all theſe things ſhall fall upon this generation; God ſpared not children but for mocking a Prophet, two ſhee-beares out of the wood ſlew two and forty of them; how then ſhall elder ones think to eſcape that with tooth and nayle (with tongue and hand too) abuſe Gods meſſengers? This inſolency too often ariſeth, for that they doe not conſider the dignity of the Prophet, nor the excellency of his anointing.

Pſal.115.15.

2 Sam.10.

Matth.23.

The ſecond circumſtance is the perſon, (deſcribed by name *Eliſha*) the word in the originall ſignifies the ſalvation of the Lord; it ſhewes unto us the office of a Prophet: they are, they would be, or they ſhould be Saviours; Chriſt Ieſus himſelfe is become the authour of ſalvation, he is the authour, his Prophets the inſtruments. *He is the way, the truth and the life, and he that hath Chriſt, hath life*; but how ſhall we come by Chriſt? by Faith. By Faith ye are ſaved, and how ſhall wee come by Faith? *Faith comes by hearing*, and how ſhall we hear without a preacher? The Prophet then preacheth the word, this word begets faith, faith brings to Chriſt, the authour of ſalvation. The Prophet is the ſoules phyſitian, whoſe office is to practice ſpirituall phyſick and Chirurgery in the hoſpitall of Chriſts Church, where are many a ſpirituall blind *Bartimeas*, many a lame *Mephiboſheth*, many a leprous *Naaman*, many a bed-rid *Aeneas*, many a ſoule-ſick *Hezechias*, yea many a ſoule-dead *Lazarus*

Heb.5.9.

Lazarus rotting and putrifying in the grave of ſin; wrapt up in the winding-ſheet of woe, muſſled in ignorance, key-cold in charity, having the heavy tombſtone of Deſperation preſſing their ſoule to the nethermoſt hell.

Here is work for a *Phyſitian*, here is work for a *Prophet*, which if he can well effect, he is an *Eliſha*; a Saviour indeed. Temporall phyſitians, are temporall Saviours, Spirituall phyſitians, are ſpirituall *Saviours*; God bleſſing them as inſtruments to ſave a life, to ſave the ſoule. This is the honour of our calling: which if we effect, is the Crown alſo of our rejoycing.

The conſideration of this affords inſtruction to the {Prophet. People.} *Vſe.*

To the Prophet, watchfulneſs and carefullneſſe in the exerciſe of his calling, that he kill not inſtead of curing, or deſtroy inſtead of ſaving. Ought the temporall Phyſitian to be ſo heedfull in the temper of his potions, that what he preſcribes, be for health and recovery, becauſe a temporall life lies upon it? How much more ought the ſoules phyſitian to be wary (carefull) leſt inſtead of feeding, he poyſon the flock; inſtead of truth, he preach error; inſtead of breaking the bread of life, he give ſtones; and inſtead of an egge, a ſcorpion. 1.

To the people, to teach them in all their ſpiritual diſeaſes, whither to repair for health and recovery, even to the Prophet, the Phyſitian and Saviour of their ſouls. Not with *Saul* in thy melancholy fit to ſend for the Fidler to drive away the evill ſpirit, but for the Prophet, who comes with balme of Gilead for a wounded conſcience. *Is it becauſe there is no God in Iſrael* (ſayes *Eliah* to *Ahaziah*) *that thou ſendeſt to Baal-zebub the god of Ekron for recovery?* Is it becauſe there is no balme in Gilead, no *Elijah* in Iſrael, that thou haſt recourſe to vanity for comfort? Nothing leſſe, God hath a Prophet for his people, a Saviour for his Iſrael; And this *Eliſha* is a Prophet, as his office ſhewes, the third circumſtance of the Text, and next to be ſpoken of. 2.

To be Prophet. The office of the Prophet is to inſtruct the people, to reveale unto man the will of God. Now he teaches

the people two wayes, by { *Precept*, *Practice.*

His Precepts ſhew what ought to be done, and what not to be done, exhorting to obedience, and diſſwading the contrary. To him is committed to brandiſh the Sword of the Spirit, the Word of God. A ſword with two edges, the one to cure, the other to kill; the one to ſave, the other to deſtroy; the one is the ſavour of life unto life to them that beleeve, but the other is a ſavour of death unto death to them that periſh: The one like *Noahs* dove brings an olive branch of evangelicall peace in the mouth; the other like the black raven brings legall death pictured on his diſmall wings.

Ezech. 41. 19. The Prophet, like *Ezekiels* Cherubims, hath two faces, the one of a man, the other of a lion; the one mild, the other fierce; this being the vizard of the Law, the other the countenance of the Goſpel: He muſt bleſſe upon mount Geriſin, as well as Deut. 27. 12. curſe upon mount Eball: Like the Arke, he muſt have the Mannah of Conſolation, with the rod of Correction. And as he preacheth, ſo he muſt practice; and with *Moſes*, doe as the Lord hath commanded him: Not like the Scribes and Phari- Matth. 24. 4. ſees, lay heavy burdens upon other mens ſhoulders, and not touch them themſelves with one of their fingers; but (with S. *Hierome*) *Prius facimus, poſt docemus*; Firſt doe, and then Iac. 1. 22. teach: for not the *hearers* of the Word, no nor the *Preachers* of the Word, but the *doers* of the ſame are bleſſed.

Vſe. The conſideration of this affords inſtruction to the { Prophet, people.

1. To the Prophet, diligence and carefulneſſe in the executing of his office, to be inſtant in ſeaſon and out of ſeaſon; and being armed with the ſword of the Spirit, neither for feare nor favour to ſhun his meſſage. The garments of the Prieſts were hanged with bells, ſo that he could not ſtirre but he muſt be heard. Whereupon S. *Hierome* thus, *Tanta debet eſſe Pontificis ſcientia, ut greſſus ejus & motus, & omnia vocalia ſint; quicquid agit, quicquid loquitur doctrina ſit:* His words and his actions ſhould be all inſtructions. And notwithſtanding his many incumbrances, and oft-times the loſſe of his labour too, when

when with S. *Peter* he ſhall *fiſh all night and catch nothing*; yet *Nunquam ceſſate lucrari Chriſto, qui lucrati eſtis à Chriſto.* *Aug.* What if thou canſt not with S. *Peter* caſt out thy net at the right ſide of the ſhip, and at one draught catch three thouſand ſoules? yet ſtand not ſtill, hold courage and hope, if but one be gained thou ſhalt imparadiſe a ſoule, and cover a multitude of ſinnes. If Chriſt ſhould give thee ſome drops of his blood in a glaſſe, (it is S. *Bernards*) and bid thee keep them for his ſake, how charily wouldſt thou preſerve them! Superſtition it ſelfe ſhould not more highly eſteem her choiceſt relique, *Non hoc*, not this (Blood) but a flock of his Lambs are betruſted to thy charge; and theſe are more precious to him then his precious blood, for he gave that blood to purchaſe them: upon theſe then ſpend thy love, upon theſe thy labour.

2. To the people; Muſt the word ſo carefully be delivered? then not careleſly to be received. Muſt the *Prophet* be ſo carefull of his word? then the people may not be careleſſe of their eares: Neceſſity is laid upon us to preach, and woe unto us if we preach not the Goſpell. Neceſſity (I think) is laid upon you too to heare, and woe (I think too) if ye deſpiſe it. Come then unto this word with hunger-bitten hearts; here is food, doe you bring ſtomacks. Mark it with reverend attention, *Non vox hominem ſonat*, the voice of God, and not of man: Receive it with faith, lock it up in your hearts as your chiefeſt jewell, as your *Summum bonum*; as your love, as your life. The words that I ſhall teach thee this day (*Moſes* to *Iſrael*) it ſhall be in thine heart (a good root) and thou ſhalt teach them diligently unto thy children: and ſhalt talk of them when thou ſitteſt in thy houſe, when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up (godly branches) and thou ſhalt bind them up for a ſign upon thine hand (the inſtrument of action) and they ſhall be as Frontlets between thine eyes (precious fruit) then ſhall I not be confounded (I ſhall not fall) while I have a reſpect to (*Dum perſpexero*, while I look as through ſpectacles) thy Commandements. Deut. 6. 6. Pſal. 119. 6.

The laſt circumſtance is the ſucceſſion, *in thy room*, *in thy ſtead*. Let this lead us to the obſervation.

First,

First, of the mercy of God evermore providing for his Church, not leaving it deſtitute without means of ſalvation; he hath ordained for his Church a perpetuall ſucceſſion of *Prophets*, that when one hath finiſhed his courſe, another ſhall be *Prophet* in his ſtead.

Secondly, of the uncertainty of earthly habitations, we have here no certain abiding place, but be he *Prince* or *Prophet*, never ſo excellent for honour or wiſdome, he hath but his time, he muſt give way, and another ſhall ſucceed him in his ſtead. The conſideration of this ſhould teach us,

Vſe. First, thankfulneſſe to God for his mercy; ſo diſpoſing it, that his Church is not without a *Prophet*, that though he puls away one, yet he raiſeth up another; though *Eliah* be gone, yet there is an *Eliſha* to be *Prophet* in his ſtead.

Secondly, ſeeing the uncertainty of earthly things, let us wean our affections from the love of the world, build we not our Tabernacles here where is no perpetuity, but labour for an habitation eternall in the heavens.

Concluſion. Thus (beloved) ye ſee our *Prophets* anointing, his perſon, his office, and his ſucceſſion; *Eliah* (ye know) is gone to heaven, and *Eliſha* now is *Prophet* in his ſtead. Now the Spirit of *Eliah* be doubled upon *Eliſha*, the gifts and graces of my predeceſſor (like *Benjamins* meſſe) be five-fold greater in me his ſucceſſour. That being anointed with the ſpirit of God, I may with ſtrength and chearfulneſſe undergoe the taske, and run the race that is ſet before me, that I may be an *Eliſha*, a Saviour to the flock committed to my charge, a *Prophet* to inſtruct them both by life and doctrine, ſo that while I preach to others, I my ſelfe be not a caſt-away: that I may live in love, and die in peace, and leave my flock to him whom God ſhall anoint to be *Prophet* in my ſtead, AMEN.

FINIS.

IMPRIMATUR,

Guil. Jane. R. P. D. Hen. Epis. Lond.
à Sacris Dom.

Nov. 10. 1678.

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